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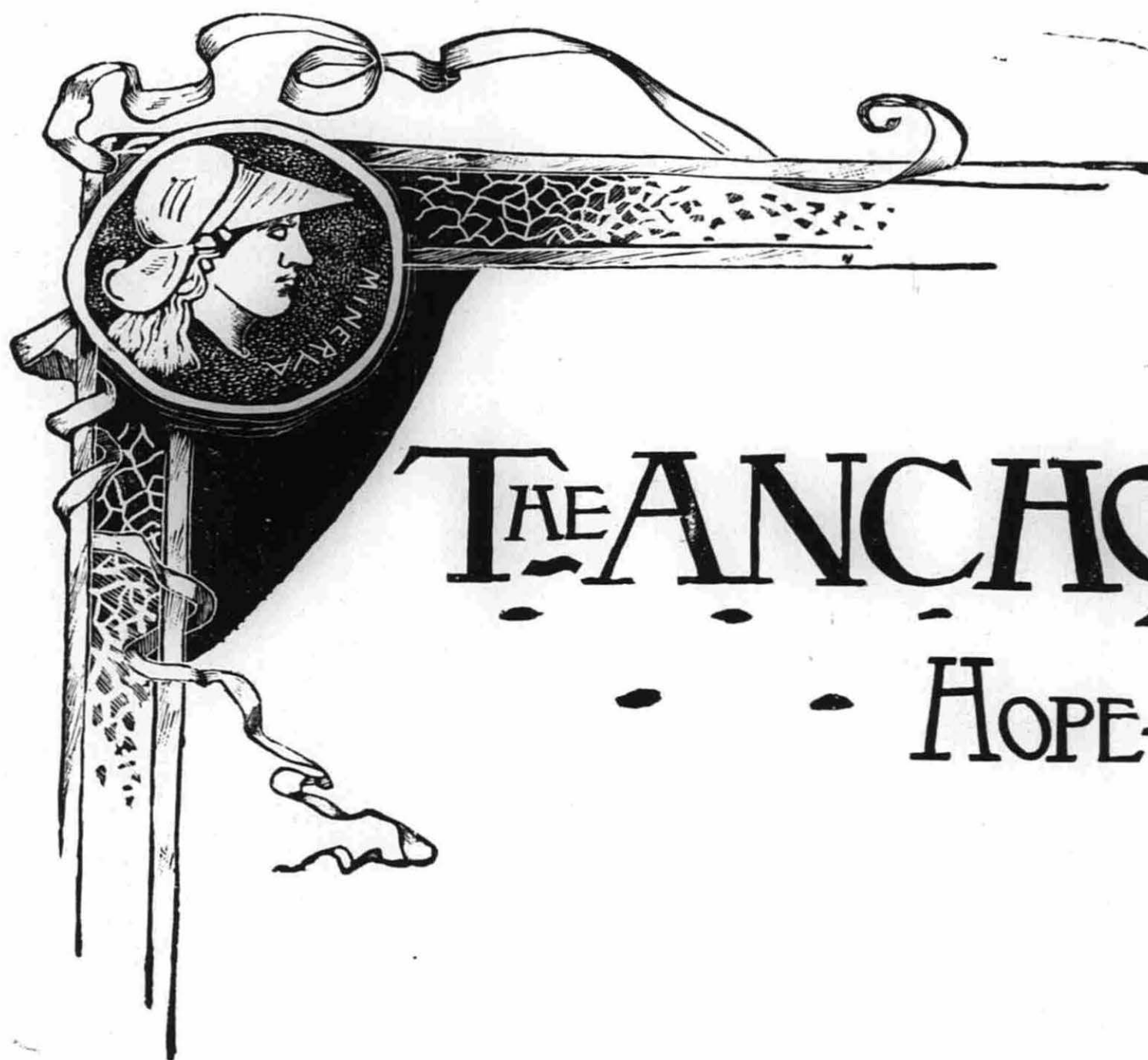
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# THE ANCHOR

## HOPE-COLLEGE

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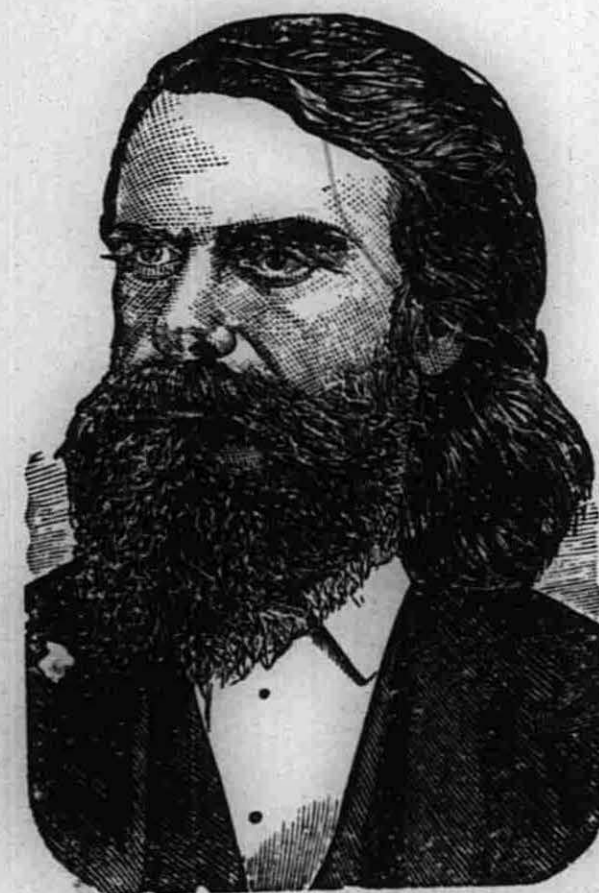
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# THE ANCHOR.

"Spera in Deo."—Ps. XLII: 5.

VOLUME III.

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## THE ANCHOR,

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**VACATION.**—Another school year has about rolled by, and, as the time approaches for the aspiring Hopeful to return again to the longed-for recesses of the parental home; if he be fortunate enough not to receive a private letter announcing to him in confidential terms that he has been dropped, he is perhaps contemplating in sweet seclusion how the world will appear from a plane one step higher in his college course, while old father Time takes down his "record book" from the musty shelf to put down his mark. For the faithful student, it will be a mark that will add one more recommendation for life's work; for the shiftless student, a mark that will leave its dark stain throughout life, for it points back to opportunities which have been lost and can never be reclaimed. As vacation draws near, the thoughtful student begins to consider how he can most successfully spend his summer months and at the same time fatten his slender pocket-book. The latter is probably not the more difficult problem. Too many students think that when examinations are over, all books must be laid aside and not touched again until the dust of 3 summer

months has settled upon them. This is a mistake. Although under different surroundings, we are nevertheless students, and as such we should keep up some method of study; be it in some special branch, or in light, general literature. Vacation is intended as a period of recreation, and that student reaches most nearly to the desired end who returns to school not only invigorated in body and in purse but who has also kept his mind from becoming "rusty" by a frequent mental exertion.

**THE SENIOR COMMENCEMENT.**—There has been a misrepresentation of HOPE COLLEGE in some of the daily papers of our land with regard to a supposed quarrel between the Senior class and the Faculty. There has been no difference between the class and the Faculty as Faculty concerning the time of the Senior commencement. Peace and harmony still prevail in HOPE COLLEGE proper, and students and professors will unite to make the quarter centennial as great a success as possible. But the fault lies somewhere.

But now that a blunder has been made, let it be the last; now that it is to late for compromise, let the Seniors, who are not Issacharites but Gadites, and let all students and alumni combine to make our general quarter centennial celebration a telling blow for HOPE COLLEGE.

**JOKES.**—Jokes affect different people in different ways. The fat, big-all-the-way-round man laughs and grows still fatter over a good joke, while a like joke will cause another man of dignified bearing to double up and kick like a government mule. To one man a joke is his richest dish at dinner, and he rolleth it as a sweet morsel under his tongue; another man rolleth it about as he would a sugar coated pill till the coating is off, and then downeth it with fearful grimaces and terrible contortions. But the jokes that are especially unbearable to anti-jokers are the newspaper jokes. Let such a man find himself the subject of a newspaper joke and he will light down with all the weight of an infuriated hornet on the first editor whom he chances to meet.



The ANCHOR occasionally deals in a few of the choicest of innocent jokes; and sometimes its editors feel a mulish kick in consequence. But, dear reader, you who are ruffled by our jokes, remember that the ANCHOR is a wide-a-wake paper and that its editors mean to keep it such. Its jokes are a part of the paper's life, and each editor is constantly on the lookout for something that will benefit you, make you feel good, and make the ANCHOR a welcome visitor to all. Learn to take jokes as jokes, not as personal attacks from any editor; then you will soon become an appreciative reader of wit and an admirer of jokes. If an editor chances to find you with your arm around your best girl (and be sure one will, if you attempt anything of the kind) and you see the fact noted in the next ANCHOR, reckon it to your advantage, for it will increase your popularity among the fair sex. But enough. Think on these things and never let a good joke kindle the fires of your wrath.

**NUNC EST BIBENDUM.**—There is little of the spirit, which Horace's saying embodies, manifested among the average college student. As to the literal meaning of Horace's words, they contain little that is commendable. But the idea which lies back of them is a happy one. If men were less concerned about the future, how much better they might enjoy life and all things which at this season of the year everywhere invite us.

The mind when made aware of the deeds of the great, stands in awe, and straightway it deliberates what use can be made of the things at hand for rising into higher stations. The desire for fame is a mighty stimulus to activity in any direction, but at the same time a barrier to real enjoyment. It makes one live in the *future*, not the *present*. "Why live below a cloud when you may rise above it?" By the very spirit of fame we become, in a certain sense, each others, burdens. How ill it prepares one's disposition for social intercourse and real happiness. Progress, indeed, is most commendable; but not that progress which is impelled by a spirit loving applause and having in its way the temptation to use illicit means. This spirit spreads a gloom over one's conduct and you cannot enjoy his intercourse with that heartiness which makes good every defect. It lays open the way to pessimism and onesidedness. "The world", it is said, "is what we make it". Life is what we make it—*now-not* a few years hence.

A prisoner in a Kentucky jail attempted suicide by eating two dozen pieces of blotting paper. He made a great mistake. No man can blot himself out of existence in any such stationery manner.—*Stoughton Hub.*

**GUILTY.**—In the last issue of the ANCHOR appeared an article from T. W. Muilenberg, in which he denies *some* of the charges preferred against him as author of the "Anchor Supplement". The ANCHOR was glad to see Mr. Muilenberg attempt to prove his innocence and willingly granted him space for his article. With due respect for Mr. Muilenberg, no comments were made, in the last ANCHOR, on his article; but now we think that the dignity and the reputation of the ANCHOR require a statement of its judgement concerning his denials.

We are surprised and sorry that an alumnus of HORE should even be suspected of such acts as Mr. Muilenberg is charged with; but still more are we surprised that a son of HORE should write such an empty, illogical, and boy-like defense of himself.

There is not a word in his article that, in the least, proves his innocence. His apparent presumption is amazing.

He simply denies, without submitting one word of evidence or the testimony of a single witness, a charge preferred against him by six young men, the word of any one of whom, in giving testimony, must be considered as good as his, and who, to prove their charge, submitted the following testimony as evidence:

1. That a written copy of the "Supplement" was found among some waste paper in his (Muilenberg's) room.
2. That this copy was in his (Muilenberg's) handwriting.

No one of common sense can take any stock in his flat denials, or for a moment imagine that these six young men, each and all well acquainted with Muilenberg's hand writing, and having in their possession letters from him with his own name to them, could be mistaken about the writing or that they would, through hatred, deliberately and without good evidence charge him with such an act.

He also either evades or overlooks the fact that he was charged with being "one of the authors" if not the author of the Supplement, and thus fails to even *deny* the truth of that not unimportant part of the charge, so that, having failed to disprove the evidence upon which this as well as the former part of the charge rested, it is readily seen that the ANCHOR, although exercising the broadest charity, the most forgiving and unprejudiced spirit, must still hold Mr. Muilenberg guilty of being "the author or one of the authors of the Anchor Supplement."

"Getting ready for a pleasure is the larger part of it."

**BRIDGES.**—Bridges are useful in the mental world. Pride usually forbids men to acknowledge incompetence or ignorance. Who dares claim that he has never tried to bridge the chasm between what he is and what he ought to be? The lazy laborer works harder, when the boss is around, than the others; he has a bridge to build between his incomplete work and that done, in the same time, by his fellow laborers. Why do farmers and others, when entering a principal street, dash forward in grand style? Because, perhaps, they are bridging over their horse's actual laziness or shortwindedness. A young man wants to take a girl home from church. Why does he pass his heart's choice without a glance, and hurry on as though she were as far as the moon away from his mind? Only a bridge between desire and fate, and spanning an awful chasm of bashfulness.

Now visit the schools and colleges of our land; the same bridge-building is observed. Each class has its peculiar troubles, and hence its variously constructed bridges. The "D's" bridge over the danger of repeating the accustomed "Yes, ma'am," instead of "Yes, sir," by feigning a necessity to cough at the critical moment. The "C's" build a bridge over the pronunciation of polysyllables with a vindictive but helpful scrape of the foot, the noise of which effectually conceals three or four syllables. The "B's" and "A's" have remarkable faculties for speaking rapidly, when trying to answer an unanswerable question: only a suspension bridge swinging above entity; only an attempt to overwhelm the professor with words, in the vain hope that he will think that they have, at least, some idea about the lesson.

In the college dep't., the bridges devised are somewhat of a different material, the chief element being Opinion, which is invariably born in the Freshman year. So the Fresh. and the Soph. bridges his laziness in learning dates with the bold assertion that it is quite beyond his phrenological make-up so to do. The Junior usually succeeds in spending one-half of the recitation hour in spanning the awful depths of his ignorance with arguments of his own to prove the false and illogical deductions of the author of the text-book on mental or moral philosophy. And the Senior? Opinions and ideas have been played out by this time, and a dignified silence becomes the Senior's escape.

There is one sort of bridge which is built by nearly all students from "D" to Senior. Who has not heard some student string his words together with a certain long-drawn-out *a....* sound? This is a fine scheme. Prolonging a syllable by adding the *a....* keeps the mind active, and also keeps it from becoming alarmed at what would surely

be a dead silence. The comfort of hearing your voice, in such agonizing moments, is very helpful. Moreover, it tells the professor that something is coming; his impatience will then be overcome by curiosity. Don't blame a poor fellow too severely for adding this all powerful *a....*

#### Poems from The Excelsiora, Vol. I., 1871.

[The Excelsiora is issued by the "A" class of Prep. dep't.]

##### EXCELSIORA.

Whatever be our lot on earth,  
Whatever be our state or birth,  
One ember burns within us all,  
Enlivened at the welcome call.  
*Excelsior.*

In every breast it doth inspire  
A wish, a true and keen desire  
To plant our banner high in air,  
Emblazoned with the motto fair.  
*Excelsior.*

We too are led by this dear thought,  
To value meaner things at naught,  
And aim a higher, nobler end,  
Cheered and encouraged by this friend,  
*Excelsior.*

Excelsior then, our motto true,  
How strive our hands and hart anew  
To overcome what hard may seem,  
Led on, inspired, by what we deem  
*Excelsior.*

Oh, may it plant within us all  
A feeling which shall always call  
Us to that end at which we aim,  
A pure, unsullied, deathless fame,  
*Excelsior.*

J. KOLVOORD.

#### The Classical Jack Horner.

Parvulus Jacobus Hornero  
Insedit se in angulo  
Eating a Christmas pie.  
Pollicem inserit,  
Prunum extrahit,  
Exclamans, Quod, O!  
Bonus puer, Ego!"

#### A Valentine.

I dreamed a dream the other night  
When everything was still:  
I saw the goddess Venus stand  
Turning a coffee mill;  
And in the mill sweet spice she ground,  
While on a platter wide  
Two hearts I saw—both yours and mine,  
Reposing side by side.  
Then Venus took a chopping-knife  
And hashed the hearts quite fine,  
And sprinkled them with sugar spice,  
And mingled yours with mine.  
And then, to make a huge mince pie,  
She rolled some paste out thin,  
And lined a pie-dish, deep and wide,  
And put the mixture in.  
And in an oven, seething hot,  
She placed it when 't was done.



And thus our hearts were melted, ran  
And mingled into one.

B. B.

### Follow Your Guide.—Mark. I: 17.

An angel-like whisper breathes soft on the ear,  
Yet with trumpet-like power it rings sweet and clear,  
It stirs up the life blood and may not be denied  
As it echoes the mandate, "Oh, follow your Guide!"  
'Tis Jesus your Savior, who bids you obey,  
To gird on the armor, press on in the way  
Which leads on to glory; though foes be desecrated,  
'Tis the way which the traversed: go, follow your Guide.

Doth the temptor assail thee, in terrible might,  
With his legions of darkness, and try to affright?  
Thy Savior, alike, by his wiles was sore tried,  
Yet he baffled them all: go, follow your Guide.

Doth sorrow's dark shadow brood over thy day,  
And blot all the brightness and joy from thy way?  
Thy Savior hath suffered, no woe was untold,  
And His loving voice whispers, "Thou must follow thy Guide."

In labors unceasing, in prayer never faint,  
With compassion o'erflowing for every sad plaint,  
Go forth to thy mission, there's One at thy side  
Who hath trod in this pathway: go, follow thy Guide.

And when thou hast ended this contest with sin,  
Hast vanquished each foe without and within,  
Thou shalt rest from the conflict, and reign glorified  
In the light of His presence, thy Savior and Guide.

W. A. SHIELDS.

### A Kind Letter.

To the Students of the Sophomore Class of Hope College.  
DEAR FRIENDS:—Your kind invitation to attend the presentation of a Flag, by your Class, to the Institution where you are pursuing your studies, was, by your Committee, duly announced to me.

A prior engagement to address the people of Lowell at their Memorial exercises alone prevents me from accepting what I esteem an honor and a privilege. Gladly would I have talked to you at some length on an occasion that enlists my inmost feelings and patriotic enthusiasm. And for this I find a three-fold reason. First the Donors: a class of young men, fitting themselves for their lifework at an Institution of learning that has already sent out, equipped for labors in the workshops of humanity, workmen of whom we need not be ashamed. If there be an object in the world well calculated to excite one's interest, prayer, sympathy, and admiration, it is a class of young men earnestly striving to prepare for their future vocation and the great battle of life. The possibilities for good or evil stored up in a young man, the hopes centered upon him, the evils and temptations surrounding him, the world's pressing need of earnest hearts, willing hands and active brains, the high and noble examples that beckon him on to mighty effort for humanity and for God;—all excite an interest and a hope that stir the deepest emotions of the soul. I have a passion for boys, and why should I not. Have I not seen boys, the idols of our families, the best product of our schools and our churches, rush to the Nation's defense in days of trial and of blood? Have I not seen, when in the darkest hour of our

cause, the truest hearts at home sank in doubt, the stoutest in dismay, and words of cheer were hushed, that then the boys did not blench? In that agonizing hour they rose from their bivouac on the field of death, closed in their shattered ranks, wiped the blood stains from their brows, and, at the word, advanced to the desperate essay. Looking for no reward, trusting only to the final good, venturing for the brotherhood of man on the fatherhood of God. Oh, these boys!

The second reason is, the Recipient. It is HOPE COLLEGE, an Institution founded by our fathers in days of poverty and toil. Conceived in prayer, brought forth in tears, nurtured by their sweat and labor, dedicated to God and the best interests of our kind, its very swaddling cloths perfumed with the fervor of pious devotion,—a Christian College, next to the Church of God, the grandest institution conceivable; challenging our admiration because of its founders, its spirit and its aims.

The third reason is the gift. It is a Flag; the Flag, our Flag, the Country's Banner. Not the foul rag of a Despot, but the emblem of Freedom, of Union, and of Peace. Baptized again and again in the blood of the true and the brave, struggling in a cause pure as the driven snow and enduring as the azure tint of heaven, it symbolizes forth all that's dear to humanity and represents the best hopes of human kind.

May it wave long over your Institution as an inspiration to your patriotism, an incentive to high endeavor and lofty aims. Oh, that glorious banner. Let it not only wave over your heads, but remembering what it cost, let it be enshrined in your hearts ever more.

"When the weary years are halting  
In the mighty march of Time,  
And no new ones cross the threshold  
Of its corridors sublime,  
When the clarion call, 'close up',  
Rings along the line no more,  
Then, Adieu! Thou Blessed Banner,  
Then, Adieu! and not before!"

With best wishes for the success of your exercises,  
and your future welfare,

I am very truly yours,

CORNELIUS VAN LOO.

ZEELAND, MICH., May 29 '90.

### The Progress of Hope College.

Among the questions discussed at this day by those living in the vicinity of the College; by its students, professors, and alumni; and by the entire western branch of the Dutch Reformed Church of America: the most important, and, at the same time, the most pleasing topic for conversation is the Twenty-fifth Anniversary of the Incorporation of HOPE COLLEGE.

Accordingly, it would not be out of place to give expression to the feelings to which this coming celebration gives rise. It is, in fact, necessary that it should be discussed both among the students and others interested in the Institution, and not be left for the consideration and management of those only whose primary duty it is to look after the welfare of this sacred trust left to us by our venerable fathers. By such discussion only can the people at large be-

come interested in its affairs and further development and can its popularity and influence be extended beyond the present limits.

In this article, therefore, we propose to set forth the advantages of HOPE COLLEGE in its present state, and the improvement of the same in the future. In giving a short synopsis of the events which led to its opening and of its further progress till the present time, we shall see how each step of improvement was the work of the One under whose care it was placed by the people.

Soon after the first settlement of Immigrants from the Netherlands was made in western Michigan, it was realized that not much progress could be made so long as the children remained uneducated. On account of this want which was felt by all the pioneer settlers, the "Pioneer School" was opened in 1851. Since the management and especially the expenses connected with such a school could not be fully cared for by the poor band of early settlers, they placed it under the care of the General Synod of the Dutch Reformed Church. In 1857, the name of the school was changed to "Holland Academy", preparing students to enter the "Freshman Class" of Ann Arbor University.

At first the instruction was given at the "Orphan House" which, in 1859, was destroyed by fire. In 1857 Van Vleck Hall was erected on the tract of five Acres which in 1859 was enlarged to sixteen. In 1860, they procured more teachers, and in the same year, they built the "Oggel House". Two years later the first Freshman Class was formed and thus this school, established by the pioneers as only a place where their children might receive instruction in the primary branches of knowledge, became, by the grace of God, in whose care they had placed it, a College, which, in the future, should send forth hundreds, yea, it may be stated with confidence, thousands of men and women, imbued with the Christian spirit prevailing within its halls, ready to battle with the world. Thus this small plant became, by the prayers of the people, a tree whose roots are firmly embedded in the immovable rock of Christian Hope, whose branches reach to the ends of the earth, and whose top reaches into Heaven, wafting the perfumes of its frank-incense to the very throne of the Almighty.

Such a school, tho small in its beginnings, can never succumb while it has *Him* on its side, whose mighty arm sustains the Hopeful ones. Let Harvard and Yale and Princeton and all those great centres of learning peal forth their own glory and feed the minds of the thousands, who yearly attend their classes, with all the sciences and arts in existence; so long as HOPE COLLEGE boasts only in the God who is her cornerstone, so long shall she go on with her work, even tho seemingly forgotten, on account of the thousands of glistening meteors around her; and she shall pour forth her dazzling lustre, as a diamond in the crown of the Lamb, which shines with never-ceasing brightness.

Great reason, therefore, for rejoicing throughout the Christian portion of the Holland population of this country, when twenty-five years ago, in 1865, this college, the foster-child of the Western Church, was formally incorporated as "HOPE COLLEGE", fitted out

for the turbulent sea of this age, and fastened by the anchor which not even the strongest billows can break, nor the hand of the mightiest enemy can cut away.

From this time on dates the growing prosperity of HOPE COLLEGE. Its Faculty and number of students increased from year to year, so that now, at the end of the first twenty-five years of its existence, its Faculty numbers eight well-trained Professors, skilled in the special branches of knowledge intrusted to their care; while, during the last year it had in its different departments—Grammar, Academic, and Normal—more than three hundred who took part in the recitations! Three hundred and sixty five students have graduated from the Grammar School, and already the College Alumni number one hundred and sixty. What a force, sent out into the world to exert an influence which must, of necessity, be for good!

Of its Alumni, seventy are laboring in the Church at home as ministers of the Gospel, while ten have gone into the Foreign fields, to proclaim the tidings of Salvation to the thirsting millions. What other College in this Union can compare with this record for twenty-five years? What other College can show that, during any twenty-five years of its existence, fifty per cent., or one-half of its Alumni, are engaged in Christian work, either at home or in the Mission field? Is it not visibly the hand of God who listens to the prayers of his people in behalf of this Institution? Can it be denied that God is with the cause of this school and that he is prospering it?

And since we can so plainly notice this, we should not close our heart against it, but with open hand and heart help it along, that the day may soon be when it shall reach the height of its sister institutions, and, once there, shall know of no decline; because it trusts in God and its anchor is the Hope which there is in Jesus Christ.

Is it not a great privilege to work for the advancement of such an Institution, whose present is so hopeful, and of whose future prosperity we are assured?

In view of the coming celebration, therefore, every one should consider it his sacred duty to exert himself to the utmost in awakening an interest amongst the people, in behalf of HOPE COLLEGE.

HENRY VAN DER PLOEG, '93.

### National Sabbath Legislation.

(Continued from May number.)

"Quiz" agrees that govts. crumble with the decline of religious feeling among the people; but says, "the absurdity is the idea. . . . of a fallible institution. . . . fostering an institution founded by an Omniscient and Omnipotent God." But does God use his Omnipotence for what human skill should do? If so, why did the Church become so corrupted that even "fallible and sinful men" felt constrained to reform it? True, the early Church had great obstacles, but so had its preachers superhuman powers.

The history of St. Augustine's mission in Eng. offers one of the many instances where religion was "made stronger and better by being fostered" by civil law, rude tho it was, being but the will of the sovereign.



Why do we rejoice when we hear that missionaries have obtained favor of the prince? Is it not that we feel sure that the work will go on more quickly and successfully?

It matters little what Fanaticus or any one else may advocate when the Roman Catholics or those "good citizens" who do not believe in keeping any day as Sabbath shall have defiantly obtained a permanent majority in Congress. This legislation is sought now that false and pernicious ideas may not continue to spread unimpeded, and that the rash pursuit of "pleasure", with its consequent weakness and decay, may not go on unrestrained till the citizen shall have lost his manhood and the Nation its power; and if, despite this wariness of the "good people", the ignorant and dissolute shall gain permanent control.

Humanity may have its fears,  
But not its hopes of future years.

We deny that "the right to define religion means the right to settle all open religious questions". If that were true no denomination would recognize any other sect as "religious", and "orthodox" would be the most meaningless word in the language. The distorted idea and hybrid logic, not to speak of the lack of Patriotism and the faithless misanthropy, which would level our country with China, and Christianity to cannibalism, deserves attention only for contempt; since it would rob man of intelligence, society of progress, and God of power. The same logic would justify "Quiz" in holding slaves because Washington held slaves, and Henry Clay had "fifty negroes fat and sleek"; it would justify Fanaticus in drinking liquor because Noah got boozy. This reduces Christianity to idolatry, makes Cannibalism a Christian virtue, removes the barrier to vice and the incentives to virtue, and places martyrs and murderers on the same level. According to this, either the Revolution was wrong and Washington a traitor, or the Rebellion was right and Jeff Davis a hero. But to pursue this bold absurdity further, would place the writer in the position of the fellow who continued to pound the dog he had killed, to "show him that there is punishment after death".

Bro. "Quiz" tells us that those who oppose the national Reformers concede the right of Cal. to impose a fine for Sunday disturbance, but deny the right of Ark. to prohibit Sunday desecration. The liquor-dealers of our land grant the right of the people to prohibit the sale on Sunday, but say that week day prohibition is unconstitutional;—but does that make it so? He next speaks, with his usual sneering vindictiveness, which is never an evidence of strength, about the injustice of the Blair Bill. We quote this from the Bill, and leave the readers to judge whether the "proposed law" is so intolerant to the 600,000 (?) Christians who do not believe in observing the first day of the week: "Nor shall the provisions of this act be construed to prohibit or sanction labor on Sunday by those who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others".

He next says that "those who work on Sunday number only about 3,000,000," etc. Since this has no reference to the article in the Oct. "ANCHOR", and since

he afterwards treats arguments from the same, we infer that it was inserted that some might take it as a sort of reply to what Fanaticus said in regard to those who are *obliged* to work Sundays, which argument he wholly ignored. It is this numerous class whose liberties we wish to have protected. But since he has brought in these numbers, let us see if they have been fairly and consistently treated. In the preceding paragraph he mentions that vast number, 600,000, as "a good argument against" the Bill, and here he speaks of 3,000,000 (five times as many) as being so very few; and thrusts another dart at the god of Fairness by comparing this number with the *whole* population instead of the *working* population. Do not these same figures tell a different story when seen in the light of Truth?

Christ, indeed, said 'do as you would be done by'; but He cast out the money changers, and said to conscientious, well-meaning Peter: "Get thee behind me Satan",—showing that error, even in good men, was neither to be admired nor excused.

Are "the law authorizing the arrest and trial of adventures, who should work on Sunday" and "the recent Sunday law in Ark." the same? If so, its repeal does not at all prove its weakness, injustice, or unpopularity. More likely it was repealed at the behests of some political "ring" or a few capitalists who were unwilling that labor-produced wealth should, even for one-seventh of the time, cease to flow into their tills, than at the demand of the people, whose true voice is seldom heard and less often heeded. In 1888, the British govt. sent a deputation, headed by Sir L. Playfair, asking this govt. to inaugurate a movement for universal peace. The Pres. recommended the project to the Senate, which soon passed a bill favoring the plan, and recalled it two days later. Now this was not unjust or unpopular, for the adherents to the tenets of Wm. Ladd are legion. No, it was repealed because it was a grand, good, movement, and would reflect credit upon the administration (representing the other party).

What lessons from the third chapter of Daniel! Instead of "all the people, the nations, and the languages", it was one stiff-necked individual, not "a very large majority" that tried to force the three men Shadrach, Meshach, and Abednego.....to conform to what the government" (that same bull-headed Nebuchadnezzar) "had defined as religion". What matters it that "God called Nebuchadnezzar his servant"? Was he serving God then?

Finally, "Quiz" says that when the practice of the individual becomes a crime let the government punish it "but not make the individual conform to a particular religion in order to prevent crime and protect the liberty of others." If this unfair implication be true; if a law to prevent Sabbath desecration would compell all the people to "conform to a particular religion", then the present laws which make Sunday notes void, and Sunday liquor-selling criminal, make men "religious" after a fashion; and again we assert, that when the government defines and punishes as a crime that which was conscientiously and "religiously" performed, it abridges liberty of conscience: hence the admission that it has a "right" so to do is fatal to the whole argument.

FANATICUS '93.

## An Interesting Change.

THE SHO GAKKO TEACHER.\*

Then is none but small-eyed man.  
Then is none but timid man.  
Is the man who does not know the foundation of strength,  
not small-eyed man?  
Is the man who does not forego honor for a short time, not timid man?  
Ah! Sho Gakko Teacher! We must praise you. The crown of true honor must rest on your head.  
Everybody does not know your name; everybody does not know your conduct.  
If a pine tree is green when snow, it is praise to poem; if a maple tree become red when frost, it is sing to song, but no one praise you.  
Though your tender hand is only taking away children's tears, that power is really washing away the corruption of a country. Though your lovely tongue is only teaching little children, it is really stirring the vigor of a country.  
Whether the country become corrupt or clear, it is only in your hand. Oh! how grand is your service!  
You must be happy, for you flow (shed) the blood-tear for this great promise and service; and the nation which possesses these teachers, must be prosperous and powerful.

P. KITSUKA.

\* The Primary-School Teacher.

In Japan the Primary School Teachers are men from seventeen to thirty years old. The methods of primary instruction are in many respects much more highly developed in Japan than in America. The above is one of a number of compositions which I received a few days ago. It is changed only by some half a dozen corrections, necessary to make some parts of it more intelligible. I was working through the pile, and as I came to it, the seeming incoherency of the first few lines filled me with that kind of indignation which sometimes oppresses a teacher, when he meets with unmistakable signs of indolence or indifference.

The boy who wrote it generally composes tolerably correct sentences, and is, in fact, one of the best in his class, so I threw the composition down, having in mind to give him a good sharp scolding for indulging in that sort of sentimental apostrophe so dear to the Japanese student's heart, especially when he is too lazy to write a proper composition. I then thought of the boy's character and circumstances. He is a short, dark-skinned, sturdy lad of perhaps eighteen. He is of old samurai family, and has a spirit as proud and fiery as only such descent can give. He came to the school two years ago, hoping to become, in time, a military man under the new regime. He was brought under the influence of the gospel; in course of time was baptized, and has till very recently maintained a becoming walk and conversation.

A week ago, he found out that three of his fellow students, on the flimsiest grounds imaginable, as far as the present is concerned, had made grave charges against his moral character. His Samurai blood was on fire in a moment, and he was restrained only with the greatest difficulty from taking summary vengeance with his fists. The principal of the school happened in, and explained to him his wrong. He saw his error, and confessed his fault. The next day a class-mate expressed, in his presence, the opinion that one guilty of such conduct ought to leave the school. Again his ire was roused, and it was certainly not his fault that somebody did not receive a sound thrashing. The school authorities were after him hard all this

week; but he again repented of his wrong, and will, I think, give no further trouble.

It has been a hard week for him. He has alternately been controlled by the bitterest passions, and filled with equally bitter remorse, and was for several days on the brink of expulsion. On Friday he brought in this composition.

I thought of all this, picked up the composition again, and read it through. I was amazed. Perhaps I imagined more in it than is really there, but to me it seems to possess a genuine poetic fire.

A year ago, in writing to Mr. Oltmans, the boy said: "At first [when he came to the school], I wished to become army-officer, but now not; therefore my character was unwarm. But I tried to become warm character, and I great much became warm character. I will study to become quite warm heart boy at since."

Three months ago, he became sexton of the church. For a Samurai to take such a position is comparable to nothing, perhaps, other than the son of an old time southern planter taking the position of teacher in a colored school. At that time he wrote a letter to his parents, saying that he was not ashamed to take up the broom for a while, for honor comes surely after humility; and he asked his parents not to be angry.

And now he writes this composition. He, of the old fighting class, who saw honor in almost nothing besides wielding the sword, extols the office of primary school teacher, a position as honorable as that of district school teacher in America. Viewed in the light of the above explanation, the composition will not move you to laughter as it probably did at first. It marks the change from heathen to Christian. It marks the change from a half-civilized warrior to the rapidly developing student, who sees the glory of the position of him who instills lessons of virtue and righteousness in the minds of his country's youth.

Perhaps you will pardon me if I attempt to further explain it by a paraphrase.

Oh, the short-sightedness of the man who fails to recognize the foundation of strength in a good system of primary education! How cowardly is he who is unwilling to forego present honors and spend his time teaching the little ones. Ah! Primary-teachers, the crown of true honor must in time rest on your heads, though for the present your names and sacrifices are unknown to the world.

The green pine, decked with snow, calls forth poems in its praise. The frost-ripened maples awake the heart to songs; but, though no one praise you, regret it not; even their beauty is naught in comparison with the splendor of your sacrifice.

In wiping away tears of anger or sorrow from the children's eyes, you secure future Japan from corruption. Though you teach naught but children, you are laying the foundation of the country's strength.

In your hand are the moral issues of the State. How grand your service! It is to your unceasing pains-taking that we owe the present promise of our Land.

Prosperous and powerful must that nation be which has within its borders teachers such as these.

H. V. S. PEEKE, '87.

Nagasaki, Japan.

"Sympathy comes near and speaks low."



### Shall the Bible be Read in our Common Schools.

There seems at present to be a general stir in our country in regard to the question: Shall the Bible be read in our common schools. All leading papers and magazines deem the subject worthy of their columns.

Two salient points take precedence of all others, viz: it is contrary to the Constitution; and that the Bible is a sectarian book. Were these points true, surely no loyal American citizen would desire, or even expect, the reading of the Bible in any school of our land. The common schools are the educators of the coming generation. This nation, above all others, needs a universal school system, for without true morality and patriotism our republic cannot exist. Considered from this standpoint, the Bible question far eclipses in importance either the Temperance or Slavery problems.

No question, therefore, is of greater importance and more worthy of our consideration. The alternative, before which we are placed, is whether our schools shall be Godless or not. We shall discuss these two points: whether it is contrary to our Constitution to read the Bible in our schools; and whether the Bible is sectarian.

To understand correctly the amendment in regard to this subject, to which antagonists rely in the school appeal, let us trace the origin of our Constitution, found on the pages of History.

Along side the church, our forefathers, as early as the year 1643, established free schools. The early Confederation required of every township numbering 50 families to erect schools. These schools were maintained by parents directly or by a general provision made by the people. No one ever harbored the idea, that free schools should be non-Christian, until the year 1840, when Bishop Hughes demanded a change in the policy of the system. For two whole centuries the public school progressed in a noble and consistent manner. No one, at that period, conceived that a Godless school would be the outcome of a free state. A Godless school, therefore, is as Unamerican as Mormonism or Anarchy.

The idea of our ancestors in establishing free schools was the outcome of religion. The object that the first amendment of the Constitution had, seems as clear as day. In England the worship of God was free, yet there was an established church supported by the State. The Pilgrim Fathers had left home and kindred on account of this state of affairs. They desired the church to be a separate organization, and that all the citizens should enjoy perfect religious freedom. By this liberty, they understood the free exercise and enjoyment of equal rights, freedom of opinion, and to worship God according to the dictates of their own conscience. This liberty the Constitution grants to every individual, home, and church. That it could not be possible for any church to be established and endowed by the State, the first amendment seemed a necessity.

This amendment, however, does not place any restriction upon conscience or education. "Liberty" says the great Commoner, of England "is simply the right to believe according to our own conviction and

to worship according to that belief". Conscience in its natural state seeks to worship some superhuman being. Our nation claims to be a Christian nation, which believes in God, revealed in his Word, the Bible. Starting from this principle she gives to all equal rights to worship Him, in whatever form it is desired, unless the rights of others are infringed. Liberty of conscience is never curtailed unless people are actuated by wrong principles.

If the reading of the Bible in public schools interferes with the rights of Catholics, Mormons, Atheists, Socialists and a score of other "ists," then nothing can be read on any subject, for fear of infringing somebody's rights. The school books at the present day have discarded from their pages Bible passages and inserted in their place Materialistic, Atheistic, and other teachings. Most impressions made in youth remain through life. Therefore it is a law in some States to teach the bad influence of alcohol upon the human body. But this, it seems to us, infringes upon rights of others just as well as the reading of the Bible. This mode of reasoning debars every good book from the school. Then nothing can be consistently taught in our schools that does not interfere with someone's religion or irreligion.

The spirit, however, of all our laws, both national and state, recognizes God. Read the proclamations of our Presidents and Governors, the preambles of the constitutions of the various states: all thank God for blessings of the past and offer prayers for continued mercies.

More than this, can any passage of our Constitution be found where it is stated that the Bible and the worship of God is prohibited? No! On the contrary, all thro its pages can be felt the religious character of its Framers, who recognized their allegiance to God. All, therefore, who dare proclaim that His Word may not be heard in our schools are Unamerican in sentiment and character.

But is the Bible a sectarian book? According to the theories of Catholics, it is. They claim that King James' Version is sectarian, while there are others who would assert the same of the Vulgate, the authorized version of the Roman Catholic Church. Therefore any translation made by any church would make it sectarian. The conclusion follows that the Old Testament in Hebrew, and the New Testament in Greek forms the only correct non-sectarian Bible. No American, however, would consider it so on that ground. It was translated by fortyseven of the most eminent scholars, and has been read and studied for nearly three hundred years. From the first to the very last page, it does not give preference to any sect or denomination, but gives precedence to the universal Church, and the belief in God.

However, the Bible is sectarian in one way. It teaches doctrines against all wickedness. It is a strong antagonist against Atheism, Materialism and Anarchy, whilst it upholds the belief in God, who is the same God in whom the framers of the laws of our grand Republic believed. It engenders in the minds of all who listen to its instruction, true patriotism. Its doctrines have in the past shown that they build up nations. And today, it is the only beacon light to

which our nation should look for farther advancement in civilization and power in the world.

Let mankind cry out against that sacred book and call it sectarian, but that will not make it so. Those who harbor the idea that they represent American ideas, but revile the Book of books, wishing to extirpate it from our schools, calling believers in it fanatics, are far more sectarian than the sacred Writ, which calls unto them and the whole world with pleading words: "Come unto me, all ye that are weary and heavy laden and I will give you rest."

The various branches taught in our schools cannot form the true character. Therefore allow the Bible to read and reread by the boys and girls, and the coming generation will far outshine those of the past in everything that is noble, and true to peace and righteousness.

C. M. STEFFENS. "Columbia Class."

### COLLEGE NEWS.

Lost an oar up the river, but got the itch.

The appearance of the college buildings has been greatly improved by the coat of paint, which has recently been administered.

At the last meeting of the Y. M. C. A., Phil. Soulen, O. S. Flanagan, and A. J. Reeverts were elected delegates to the Geneva Summer school to be held at Lake Geneva, Wis. \$25 was pledged at this meeting for defraying the expenses of the delegates.

Still the seniors declare that they will have nothing to do with the commencement and evidently they mean just what they say.

The "A" class attended a class party without clinging to the letter of the law. The next day they were requested by the President not to be naughty again. Altho not suspended nor asked to apologize, the boys evidently thought it an insult that they were not suspended so as to give the world at large a chance to see whether the bones of said "A" class had yet become ossified. Loud were the threats. Faculty and lady matron could not bamboozle them! Oh no! yet at the next party even the Goliath of the class respectfully asked permission to attend it. "All's quiet along the Potomac."

The Baccalaureate sermon will be preached by Rev. Dr. G. H. Mandeville, N. Y. At the Alumni reunion on Tuesday evening, Rev. C. Van der Veen and others will present different periods in the career of HORE. In addition to the Master's oration by Sam'l M. Zwemer on Wednesday morning, the Hon. D. Bethune Duffield, Detroit, will also give an address. Wednesday evening Rev. Dr. Ph. Phelps, N. Y., first president of the College, will orate; Rev. M. Kolyn will have the poem; while Chronicles and Necrologe have been assigned to Rev. P. Moerdyke. On Thursday morning the opening address of Quarter Centennial day will be given in the Holland language by Rev. John Van der Meulen, president of the Council; other speakers will be Rev. Brett, D. D. representative of the Synod; Doolittle from Rutgers college, state senators Stockbridge and McMillan, Gov. Luce, Hon. T. W. Ferry, and others.

On the evening of Decoration day the Sophomore class presented to the College a flag pole, the paint on it, the nails with which to nail it, a flag "and a rope to hang it." After an able presentation speech by the class president, Mr. O. C. Flanagan, and an acceptance address by Dr. Scott, the audience was treated to a variety of patriotic oratory by Rev. Pfanstiehl, Hon. Diekema, and Judge Burch. The college orchestra also was not wanting in loyalty to the college and the prolonged applause with which its efforts were greeted was an indication of the popularity which this enterprising musical part of our college has already attained. Nor need the glee club be ashamed of its first appearance on the public stage. And Prof. Nykerk, its leader, with legs, arms, mouth, nose, eyes and ears all in harmony, is the very embodiment of music.

The Council meets in regular session at 10 a. m., Tuesday, June 29, 1890.

Examinations began June 18, Wednesday morning, at 8:30 a. m.

(From the Christian at Work.)

A maiden's crown of glory  
Is her silken rippling hair;  
We love it—aye, we kiss it—  
On the bonny head so fair.  
Yet should that lovely maiden,  
In the making of a pie,  
One silken strand bake in it  
We'd scorn and loathe it. Why?

The following is the program of HORE COLLEGE anniversary festivals for this year:—

Friday, June 20, 7:30 p. m. Anniversary of the Meliphone Society.

Sunday, June 22, 7:30 p. m. Baccalaureate Sermon.

Monday, 1:30 p. m. Rhetorical exercises of the Preparatory Department.

Monday, 7:30 p. m. Ullilas Jaarfeest.

Tuesday, 10:00 a. m. Meeting of the Council.

Tuesday, 7:45 p. m. Alumni Reunion.

Wednesday, 10:00 a. m. Commencement exercises.

Wednesday, 2:30 p. m. Business meeting of the Alumni.

Wednesday, 7:45 p. m. Public exercises of the Alumni, suited to the 25th Anniversary.

Thursday, 9:30 a. m. Quarter Centennial Celebration.

Thursday, 1:30 p. m. Banquet to Alumni and Invited Guests.

The following are the names of the graduating Senior class: Dirk L. Betten, William H. Bruins, Martin Flipse, Herman S. Juistema, Harry Kremers, James Ossewaarde, Isaac Van Kampen.

The "A" class numbers 16. Here they are: Pearl C. Godfrey, H. Harriet Hansen, Maria H. Huizenga, Maud R. Rodgers, Mattie Van Putten, Geo. E. Cook, Geo. C. Dangremond, William H. Deen, John L. De Jong, Klaas J. Dykema, A. C. V. R. Gilmore, Chas. H. McBride, Peter Swart, Gerrit Tysse, Arthur Van Duren, William J. Van Kersen.

Our next ANCHOR will be a July number which will contain the commencement week exercises in full. We also hope to have wood engravings of Dr. Phelps and our faculty. If your address is to be changed, please hand it in on a slip of paper.



## PERSONALS.

Albers, '91, will deliver the oration at Overisel July 4th.

Miss Harriet Hanson, "A", gave a class party at her home on Sat. evening, May 31.

Minnie Koops, "B", recently went home to attend the wedding of her brother.

Dykhuizen and Ferwerda will canvass during the summer for a Chicago reading club.

To spout or not to spout, that's the question now-days with the seniors.

Mattie Van Putten, "A", entertained the members of her class at her home Thursday evening, June 5th.

Van der Ploeg, Kollen, Steffens, and Reeverts will be the only competitors for the Sophomore prize this year.

Kollen and Oosterhof, '92, spent the week June 9-14 in Chicago making preparations for their summer work.

The honor of composing the poem for the "A" class graduating class has been conferred upon Harriet Hanson.

Rev. Kline will address the audience on Ulilas night. The native orators are John Luxen and Mr. Pietenpol.

On Friday, June 12, Jennie Vennema, sister of J. Vennema '93, died from a short but very severe attack of diphtheria.

Prof. Kleinheksel '78, has a very interesting article on Notes of History of Mathematics in the May number of the ACADEMY.

W. E. Visscher, '86, after graduating from the medical department of Ann Arbor University in June, will locate at Allendale, Mich.

H. Keppel, '89, of Zeeland, will soon leave for Washington, where he will fill the responsible position of computer of census for Uncle Sam.

Geo. Baert, a former member of '92, has been tendered and has accepted a position as assistant professor of Chemistry at Purdue University, Indiana.

Prof. J. B. Nykerk, '85, will attend the National Summer Music school, which opens its fourth season at the Detroit conservatory of music, July 7th.

The smiling face of Dirk Werkman, '89, again meets his many friends in Holland. Dick will remain here during commencement week, after which he will return to his home in Iowa.

Rev. H. Van der Ploeg, '74, has accepted the call extended to him by the Reformed Church of Orange City, Iowa. He will leave for his new field after commencement.

Rev. A. H. Huizinga, Ph. D., has been elected member of the American Oriental Society. The president of this society, which has its headquarters in Boston, is H. D. Whitney of Yale, and the secretary is Ch. R. Lanman, of Harvard.

G. H. Veldhuis, a former member of '91, and recently a graduate from the Dental department of Ann Arbor University, will soon practice his charming art with Dr. De Vries of Holland.

Miss Clara Van Dyke, "C", received the silver medal which was awarded to the best declaimer at the Demorest oratorical contest, June 13. The other speakers were heartily applauded.

While engaging in a playful wrestling match on Monday evening, June 16, Wiley Mills, '93, suffered the dislocation of his shoulder, the accident though not serious is quite painful. Dr. Mabbs is attending him.

Dr. Holleman, '86, spent June 10-13 among his old friends at Holland. Ere he left, however, he became the happy husband of Miss Agnes Steffens. The father of the bride, Dr. Steffens, officiated. The ANCHOR extends its best wishes.

Bright smiles lit up the face of Prof. Doesburg on Friday June 13, the cause undoubtedly being the occasion of his 61st birth day. During the day he was the recipient of many congratulations from his classes, while in the evening he was tendered a "surprise" by the faculty.

Rev. S. M. Zwemer, '87, is one more of Hope's sons of whom we may be justly proud. He has completed his course in theology, and is now an ordained missionary. He will be in Holland June 24th to deliver the master oration for the class of '90, after which he will leave for his future field of labor, Arabia. The ANCHOR sends with him her best wishes for his future success and prosperity.

## A Resolution.

Whereas, in the providence of Almighty God, it has pleased Him to afflict our friend and classmate, Mr. John Vennema, by removing from the family circle his beloved sister; therefore:

Resolved, that we, the members of the Freshman class, hereby express our heartfelt sympathy for our bereaved classmate and the sorrowing family, and

Resolved, that a copy of these resolutions be sent to our classmate and published in the ANCHOR and De Hope.

Com. { JAS. STERENBERG,  
WM. MIEDEMA,  
W. T. JANSEN.

HOLLAND, June 16, '90.

## EDUCATIONALE

Music: Its Educational Value.

(Concluded from the April number.)  
BY J. B. NYKERK, PROF. OF SINGING, HOPE COLLEGE.

We have seen in a former number of THE ANCHOR that music, as a means for mental discipline, is of no mean importance. We shall now see that by its influence the heart as well as the intellect is reached; that it is a great factor in the training of the emotions and moral nature: further that it stands pre-eminent in its two-fold power, as a lever to raise mankind to a higher plain of living. As a moral force, however, it is paramount, when such force is applied in the proper manner.

Even the old polished Greeks attributed a mystical power to music. With their lyres, Orpheus and Amphion accomplished supernatural things; and among the nine *Pierides* were found several that presided over the musical art.

In the evolution of the human mind from barbarism to a high state of civilization, four distinct efficient powers have been at work: sculpture, painting, music, and the histrionic art. These have all separately and conjointly wielded their sceptre in glory; but to only one of these can be accorded the high and distinguished honor of raising man above a highly-polished and civilized heathendom. To the apparently insignificant land of Palestine a motley band of pilgrims came—almost a horde of barbarians, brought thither by the hand of Moses and Joshua. A chosen people, however, they were, whose monarch was Jehovah himself. Him they worshiped, not by obscene rites and in Bacchanalian songs, but in hymns of devotion and praise that went directly to the great heart of God, as a sweet incense. Here a David, the "sweet singer in Israel", was born, who, inspired by the beauties of an oriental nature, and filled to overflowing with the love of God, sang, to the accompaniment of his sweet harp of many strings, those inspiring songs, that have resounded to the ends of the earth, have found an echo in the hearts of all believers, and that have been more efficient in the regeneration of mankind than all the sculpture, and philosophies of the wise Greeks and Romans.

While we desire to give due reverence to the influence of such masterpieces as those of Raphael, Leonardo de Vinci, Rubens, Munchasey and others, yet, we ask, can their silent influence be compared with that produced by such oratorios as Haydn's "Creation", Mendelssohn's "St. Paul", "Elijah", and "Christus", and the great Handel's "Messiah"? Then think of the vast array of hymn-writers, who, each in his more or less humble sphere, have done infinitely greater wonders than Orpheus with the trees and wild beasts and Amphion with the walls of Thebes.

Again, has not the art of music gone hand in hand with the christianizing of the world? Has not the Church developed the musical art from the days of Palestrina to the present time, and, *vice versa*, has not music been a mighty power in the hands of the Church for all times? Truly, music lost its noble character when it was prostituted by a Straus to the debasing,

sensuous, and sensual rhythms of a waltz. This invention is not an inspiration from above, but is of the earth, earthy. It is on the other hand curious to notice that music reached its highest development under the protecting and cherishing wings of the Church. Having looked at the historical bearings, let us now see to what attitude educators must have to the subject.

The true educator strives to develop the whole man, body, mind and spirit. It does not belong to the sphere of my subject to speak of physical culture, which, by the way, can find a great exponent of power in vocal music. But is it not the tendency of modern education to be one-sided? Leaving the heart empty—to putrify, while the intellect is crammed? Are we giving a truly practical education to our children, when drawing and painting and reading and music are not taught in our common schools? Will Geography and Arithmetic make the home as attractive and delightful as music and a cultivated taste on the part of woman can make it? Is it not our duty to cultivate the aesthetical nature, when God does everything in such a beautiful way, and on every hand gives us the incentive to be "perfect even as our Father in Heaven is perfect"? We, Americans, are very apt to be superficial. We do not think deeply, neither do we breathe deeply. Even our emotional nature finds a counterpart in the Sea of Gallilee. On the other hand, the rush for filthy lucre makes us desperate and enervates us, and makes us hard-hearted.

What are the common schools doing to counteract this tendency, to avert a dire catastrophe? If

"Music hath charms to soothe the savage breast,  
To soften rocks and bend a knotted oak".

it surely can smooth down rude, young America, keep a heart tender, and cultivate the emotional nature in us. It is the *sine qua non* of a successful education of the whole man.

A great Scotchman (Geike, I believe) has said: "Give me the making of the Nation's Songs and I care not who makes its laws". In this lies a deep truth, which we would do well to consider, and I would have my reader to consider which of the two makes more for righteousness. Schiller has very truly fittingly said:

Wo man singt, da lass dich ruhig nieder:  
Boese Menschen haben keine Lieder.

It is, even, no doubt, true that the best way to conjure away Satan himself, is by singing a psalm or sacred song.

Again, those of us that have any experience as conscientious teachers will testify that the child heart very readily responds to the touch of the magic wand, which the teacher of music wields, when he tries to impress the mind and heart with the pathos of a noble song.

Lastly, that music is a power and an influence is shown on every hand by the universal demand for it in every condition of society. It is coveted in the parlor, in the social gathering, on occasions of patriotic demonstrations, and who would think of conducting religious services, without the help of its handmaid, sacred music?

Do then the schools not need it, where of all places our youth obtain the impress of character *par excellence*?



## News and Notes.

June is the month of commencement.

A handsome pin is the badge of the State Normal seniors.

A national summer school of music is to be held in Detroit this summer.

W. W. Chalmers of Cassapolis has been selected to take charge of the Grand Rapids schools.

A History of the Michigan Agricultural College will be written by its president, O. Chester.

\$7,000,000 is the estimated value of school books printed annually in the United States.

Our Summer Normal school opens on July 7th, and continues till Aug. 8, 1890. A large crowd is expected.

H. R. Gass, formerly State Superintendent of Public Instruction, is now a professor in the Flint Normal school.

Senator Edmunds of Vermont has in mind a plan for the founding of a national university at Washington.

A summer school for teachers and students will be in Ypsilanti, commencing June 30th and continuing six weeks.

Prof. Rolla C. Carpenter of the Michigan Agricultural College has been appointed to the chair of experimental engineering at Cornell university.

J. G. Plowman, superintendent of the White Pigeon schools, is being boomed as republican candidate for Superintendent of Public Instruction. Another prominent man mentioned for the same position is Orr Schurtz of Eaton county.

Sanilac county has a school district with only one family in it. The home-steader built a school house, taxed the non-resident landholders for nine month's school each year, elected his wife teacher, himself and son directors, and proceeded to business.—*Ex.*

A Mexican journal of education, published in Yucatan, speaks thus of Horace Mann: "The republic of the United States is not due alone to Washington; there is another man who holds a principle part in its grandure and prosperity,—Horace Mann, a school teacher."

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